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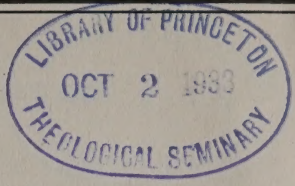

WEEK-DAY RELIGIOUS INSTRUCTION

Classes for Public-School Pupils Conducted on Released School Time

By

MARY DABNEY DAVIS

Senior Specialist in Nursery-Kindergarten-Primary Education

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THEOLOGICAL SEMINARY

WEEK-DAY RELIGIOUS INSTRUCTION

Classes for Public-School Pupils Conducted on Released School Time

The need for more religious instruction as a guide for the control of human conduct has been expressed in surveys and studies. They show that a negligible amount of a child's time comes under the influence of the churches and that only a small proportion of the children throughout the country have even brief contact with church influence. They also show changes in family life wherein parents tend to disregard religious education or to throw upon the churches or the community the chief responsibility for youth's religious training. The public schools have placed increasing emphasis upon character development, and their methods of teaching have broadened so as to challenge and to guide the pupil's thinking in social and ethical situations as well as in subject matter. But the schools give no sectarian basis for their character education and do not term their work as religious. To meet the need for essentially religious instruction, the week-day church school has been organized.

For the past 10 or 15 years these week-day church schools have been regarded as a type of organization offering opportunities in religious education for the greatest numbers of children, both those connected in some way with churches and for those who have no church affiliation. Some of the classes are conducted after school hours and on Saturday; for other classes the pupils are released from the public school. This release of school time for classes in religious education is one of the public school's responses to the current feeling of need for more ethical and socially constructive programs for the children and youth of the country today.

Week-day church schools conducted during school hours were first organized in the city of Gary in 1913 and were made a part of their departmental plan of school organization. Since then groups of churches and ministerial associations in at least 367 cities have won the cooperation of boards of education and superintendents of schools in making it

possible to conduct classes in religious education during school hours. At the request of parents the public-school pupils are released from regular school work to go to the "center" or churches where the classes are most frequently conducted. The following description, quoted from a survey[1] conducted by Myron C. Settle, may give a more detailed picture of the week-day church school:

The week-day church school.—

1. Is a *church* school, an essential part of the educational program of the church and carried on under the direction of a local church or the churches of a community associated together in a council of religious education.
2. Is a distinct type of church school, to be differentiated from the vacation church school, the leadership training school high-school Bible-study-for-credit classes,[2] pastor's classes'

NOTE.—In a study made of New Haven children, time schedules were kept one week. Sixteen of these, representing a wide range of social backgrounds, reveal the following problems: Outside of school time . . . it appears that 1 hour in 64 was given to something connected with religion. No time was spent in personal devotions nor did any of the homes have family worship. . . . There is little parental counsel and leadership in constructive work and recreation. Children seem to pretty much go their own way. Father and mother and brothers and sisters rarely do things together. There are no quiet times together for reading stories, meditation, or family worship.—HUGH HARTSHORNE. Religious Education and Community Cooperation. *In* Religious Education, January 1933. (A report of part of a study presented on Community Organization in Religious Education, by Hugh Hartshorne and J. Q. Miller, New Haven, Yale Press, 1932.)

In a survey of religious instruction in the city of Chicago it was found that four fifths of the children were without religious instruction.—HENRY F. COPE. The Week-Day Church School. New York, Doran & Co., 1921. 191 p.

Findings from the Hartshorne and May studies of conduct and character which include the relationship of conduct and Sunday-school attendance are reviewed by George H. Betts in Religion in Life, 1 : 219–229, Spring, 1932. New York, Abingdon Press.

An estimate derived from census figures suggests that, in the year 1926, 60 percent of the 5- to 17-year-old population were not reached by Sunday schools.—OTTO MAYER. Millions Reached—Unreached Millions. *In* International Journal of Religious Education. September 1932.

[1] See bibliography.

[2] Credit is given for the work in the majority of high-school classes in religious education reported by superintendents of schools for this study.

boys' and girls' recreation clubs, societies, gymnasium classes, and other week-day classes in expansion of the Sunday session.

3. Is financed by the churches primarily, although the community is frequently called upon to share the cost.
4. Meets in church buildings wherever practicable, or in buildings that are rented or owned by the week-day church school board.
5. Is carried on by a specially appointed board or council (if cooperative) which is responsible for appointing and paying qualified teachers and supervisors, for setting up a program of courses and activities, and for providing the necessary place of meeting and equipment.
6. Has no organic relationship with the public school, but works in fullest cooperation with it. Its pupils of all grades are usually drawn from the public school by permission of the public-school board.
7. Is conducted on "released time", or on "dismissed time", preferably, rather than on "free time", upon suitable arrangement with the public-school officials.
8. Holds its sessions on the public-school days of the week.
9. Receives children from the public school only on written request of parents.
10. Is not compulsory in the sense that public education is compulsory, but regular and prompt attendance is expected.

To provide factual information for those inquiring as to how these classes are organized and administered the Office of Education has made the survey here reported. Questions relative to the success of the week-day schools in building character or in "dispelling spiritual illiteracy" are not within the province of this study. The interested superintendent of schools will, however, find a report of current practice as to the number of school systems now cooperating in the plan of week-day religious instruction, the time during which pupils of city schools attend the classes, the grades from which pupils are most frequently released, and the proportion of the public-school pupils who, with their parents' consent, take advantage of the opportunities offered, and the types of administration employed by individual churches or by groups of churches. A directory of the cities contributing information for the survey is included.

This interest in religious education as a basis for wholesome citizenship in a democracy raises anew the question of the proper relation of the State to such educational programs as the week-day church school. In this country prior to 1776

religion was the center of the educational curriculum, and this date may well be taken as the dividing line between the dominance of the religious aim and that of the secular in educational affairs. Within the past 10 or 15 years certain tests have been made to prove the legitimacy of the schools' cooperation in the classes for religious education. A review of the current State legislation and of court rulings affecting the work of religious education conducted on released school time is given in U.S. Office of Education Pamphlet No. 39, Laws Relating to the Releasing of Pupils from Public Schools for Religious Instruction.

THE SURVEY

This survey is concerned with the organization and administration of classes for religious instruction conducted during school hours. Replies to inquiries have been received from 2,043 superintendents of public schools in cities and towns having populations of 2,500 and more. From superintendents in cities of 10,000 and more, facts were requested relative to all the topics discussed in this report. Superintendents in cities of 2,500 to 10,000 population were asked to give only the years during which classes had been conducted, the grades from which pupils are released, and the attendance of pupils. Information contributed has been summarized under the following headings: How general is the practice of releasing pupils from school to attend classes of religious education? How long have school systems been cooperating in these programs? How are the classes organized and administered? From what grades are the pupils released? What proportion of the schools within a city cooperate in the program? Where are the classes conducted? Time allowed for classes? In what ways do the public schools participate? How many children attend? What programs are provided for pupils not electing religious instruction?

HOW GENERAL IS THE PRACTICE OF RELEASING PUPILS FROM SCHOOL TO ATTEND CLASSES OF RELIGIOUS EDUCATION?

Reports for this survey from 2,043 towns and cities show that pupils are released from the public schools in 218 cities and towns of 35 States. These 35 States in which the cities cooperating in this work are located represent all sections of the country—6 in the East, 12 in the South, 11 in the Middle

West, and 6 in the West. New York has the largest number of the cities, 45 of the 218 reporting classes in religious education; Ohio the next largest with 21; Wisconsin and Minnesota next with 19; Illinois, Indiana, Kansas, and Pennsylvania each has from 10 to 13 cities; Michigan has 8 cities; Oklahoma, 6; Iowa and Utah, 5; Idaho, Kentucky, and New Jersey, 4; Oregon, Rhode Island, and West Virginia, 3; Arkansas, Connecticut, Louisiana, Missouri, North Carolina, South Dakota, Texas, and Virginia, 2; and 1 city in each of the remaining 9 States.

The following distribution shows the representation of cities of all population sizes in this study—the number now carrying on the classes under discussion[3], the number that have had such classes but have discontinued the work, and the number that have never cooperated in this type of program.

TABLE 1.—*Week-day religious instruction on released school time for public-school pupils*

Population size of cities	Number of city and town school systems	Replies received to inquiry		Reports of 2,043 school systems					
				Release pupils		Discontinued releasing pupils		Never released pupils	
		Number	Percent	Number	Percent	Number	Percent	Number	Percent
1	2	3	4	5	6	7	8	9	10
100,000 and more	93	70	75.3	11	15.7	2	2.9	57	81.4
30,000 to 99,999	233	174	74.7	24	13.8	11	6.3	139	79.9
10,000 to 29,999	672	481	71.6	56	11.6	27	5.6	398	82.8
5,000 to 9,999	850	612	72.0	52	8.5	48	7.8	512	83.7
2,500 to 4,999	1,316	706	53.6	75	10.6	61	8.7	570	80.7
Total	3,164	2,043	64.6	218	10.7	149	7.3	1,676	82.0

As previously stated, this distribution includes only cities conducting classes in religious education during school time and does not cover the numbers of cities in which classes are conducted outside of school hours. It should also be stated that the large number of cities reporting no week-day religious instruction should not be interpreted as expressing disapproval

[3] According to the Department of Week-day Church Schools of the International Council of Religious Education, there are 55 additional communities having a population of 2,500 or more and 112 communities of less than 2,500 population which have reported week-day classes in religious education conducted on released school time.

of providing for religious education. Though some of the superintendents of schools where religious instruction is not a cooperative school and church project said they had never found such cooperation necessary or expressed disapproval of the plan, others expressed approval and briefly explained the work that is or has been carried on in their school systems. Quotations from among these voluntary comments suggest how individual arrangements have been made to meet local situations. They cannot be regarded as typical of large numbers of cities, but may offer ideas of interest to others. The quotations from Shelbyville and Hagerstown indicate how the schools in these two cities cooperate with local churches for summer vacation schools, but do not suggest a substitute for the week-day work in religious education.

The School of Week-Day Religious Education is operated in connection with Horace Mann Elementary School. However, the public school has nothing to do with the religious school, except that by lengthening the school day 20 minutes we have been able to set aside a block of 100 minutes weekly for each class of the fourth, fifth, and sixth grades, which *is not school time.* During this 100 minutes the children are under the jurisdiction of their parents, and may attend the church school, if their parents so desire.—*Long Beach, Calif.*

Our churches unite frequently during the summer for a vacation Bible school for 3 or 4 weeks. The city schools have donated the use of one of the school buildings. This is the extent to which our schools have participated in religious education. We have no week-day program in the city.—*Shelbyville, Ind.*

All the instruction our schools offer is Bible study in the high school, a complete department with credit counting toward high-school graduation. The course is purely elective, and Protestants, Jews, and Catholics elect it.—*Burlington, Iowa.*

We maintain a year course in Bible within the high school and allow credit for it; also a half-year course in "character education" with full credit, but we do not dismiss for outside instruction.—*Ottumwa, Iowa.*

Several buildings are used for vacation Bible school for 3 weeks in June and July each year.—*Hagerstown, Md.*

All classes are held after school or on Saturday. A number of classes are held on Wednesday after school. The school cooperates by having no school exercises after school or in the evening on Wednesday.

Two credit courses in Bible are given through the high school.

The Bible is read in every assembly and grade room every morning.—*Holland, Mich.*

We have a plan whereby we give junior and senior high-school credit for outside Bible study. This work is conducted according to a syllabus published by the Michigan Education Association, whose office is in

Lansing. The work is done in the Sunday schools of the city upon this syllabus. Examinations are conducted at the end of each semester in the public-school buildings; the papers are graded by a committee made up of public-school teachers and those of the Sunday schools. One fourth of a unit of credit is given for a year's work successfully completed.—*Lansing, Mich.*

In the elementary and junior high schools we have a Bible-reading opening exercise every morning, 3 minutes. In junior and senior high schools we have a religious auditorium period, consisting of a talk by a local minister and singing of hymns, once a month. This is all we do along religious instruction lines.—*Grand Island, Nebr.*

Our schools give one-fourth unit of credit per year for Bible-study classes conducted in the several churches by accredited teachers for a period of 36 weeks. Course of study provided by the school authorities and semester examinations conducted by them.—*Ardmore, Okla.*

In Cleburne it has been announced as a policy of the school to dismiss from school during school hours any student to attend a religious class whenever such class is organized by any denomination or church, provided the instructor of such class shall qualify by meeting the minimum scholastic requirements for teachers employed in the public schools. No denomination has ever organized such class. In every room of the Cleburne schools each day at the beginning of school there is a few moments of worship in which God's word is read without comment. This is ordinarily followed by a prayer.—*Cleburne, Tex.*

The experiment of dismissing pupils from school for religious instruction was tried in Pontiac, Mich., in one school only for a year and did not prosper. The superintendent of schools then evolved a program of character education which, under a director of character education, has made the following six types of approach to the problem:

1. Courses of instruction to prepare the pupil to meet the problems of daily life and to form the background for continuous development of the personality.
2. An emphasis in the regular academic subjects upon the idealistic and unselfish and the purposeful way of life.
3. A variety of efforts to develop greater efficiency among teachers in the guidance, the correction, and the encouragement of the pupils in matters of personal development.
4. Clinical service for those children who need the diagnosis and treatment of specialists in child guidance.
5. Such activities, projects, and changes in school procedures as will give to the pupil the maximum of practice and pleasurable practice in noble living.
6. A parallel program of education which will prepare parents to perform their task of character education more efficiently.—*Pontiac, Mich.*

We have a class in one of our churches given under the regulations of the State Board of Education—outside of school hours—for which high-school credit is given.—*Norfolk, Va.*

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HOW LONG HAVE SCHOOL SYSTEMS BEEN COOPERATING IN THESE PROGRAMS?

Classes in two thirds of 200 cities now cooperating in the program of religious instruction have been held for from 5 to 10 years. The range for all cities is from 1 to 13 years. Of 136 cities which have discontinued the program, 71 maintained the classes for 1 or 2 years and 39 from 3 to 5 years. In one of these cities the classes had been operating for 16 years, closing in 1931. For the group of "discontinued" classes in the large cities there are two definitely marked periods of closure, one between the years 1926 and 1927, when a third of the classes were closed, and the other since 1929, when 60 percent were closed. For cities and towns of all sizes more than half were closed in 1929 and the years following. Doubtless for this last group a lack of financial support caused the closures. Of the explanations given by the cities for terminating the classes, half indicate a lack of funds and the other half a lack of interest in or some dissatisfaction with the program. There seems to have been rather widespread interest in organizing classes for religious instruction between the years 1922–27. During this 5-year period more than 60 percent of all the classes that are now being conducted and those that have since been discontinued were started.

The direct influences promoting these programs in individual cities are not known, although in the years 1922 and 1925 general surveys of week-day church schools were conducted and the main interest of the 1922 convention of the Religious Education Association centered upon these programs.

HOW ARE THE CLASSES FOR RELIGIOUS INSTRUCTION ORGANIZED AND ADMINISTERED?

Three general types of administration for week-day church schools [4] seem to prevail. In the *first* each church assumes responsibility for its parishioners and determines its own policies and programs independent of any other church organization. The *second* type provides an advisory council through which problems of individual churches may be

[4] Settle, Myron C. The Week-Day Church School. The International Council of Religious Education. Chicago, Ill., 1930. 56 pp.

cleared, and which affords a group of churches a certain strength of mutual support. The schools, however, are conducted individually by the churches. In a *third* type a council composed of representatives from churches of different denominations assumes responsibility for the organization and control of the religious education program. A secretary or director frequently acts for the council. Such an organization simplifies the problems of school and church cooperation. The council control also renders the religious instruction interdenominational in character, and by establishing "centers" near the schools helps to control the distances which pupils need travel. Under both the second and third types of organization, teachers are sometimes engaged to go into classrooms of the school buildings to conduct the religious education rather than have the pupils dismissed. Details of management for this plan are explained in some of the quotations from the inquiry replies which follow. Superintendents of public schools indicated on the inquiry form which of the three types of administration just described or what combination of the types is followed in their cities. None suggested a form of administration different from those mentioned. The following distribution shows the types of administrative organizations used for the elementary grades and the high schools in 88 cities from which replies to this question were received:

TABLE 2.—*Types of administration for classes of religious instruction in 88 cities, 9 cities having both elementary and high-school classes*

Types of administration	Numbers of cities reporting		Total number of different cities reporting
	Elementary grades	High schools	
1	2	3	4
(A) Individual churches	16	5	19
(B) Advisory council for individual churches	13	----	13
(C) Council of churches in interdenominational schools	39	10	42
Combination of—			
(A) and (C)	11	----	11
(B) and (C)	1	----	1
(A), (B), and (C)	2	----	2
Total	82	15	88

The two forms of *cooperative* administration among the churches guide the religious instruction programs in three quarters of the public schools. The value of this united endeavor in the religious education work is noted by Superintendent Weet, of Rochester, who says that "the vital need of religious instruction for our children under present-day conditions and the equally vital need of doing anything that will at least *increase a spirit of tolerance along denominational lines* are such as to merit a test case." Superintendent Weet reports that in one section of the city seven or eight churches representing five denominations are establishing a community school in the center that chances to be strategically located. Pupils from five elementary schools are excused for religious instruction conducted in this center.

Doubtless the form in which the controlling "council" is organized varies. Many cities reported a "ministerial association" which meets the financial obligation of paying teachers and attends to details of organization. Covington, Ky., reports the Ministerial Association in that city as instrumental in forming a "Community Council of Religious Education", which in turn started the program of instruction during school hours.

Ministers, church members, and public-school teachers helped to start the Covington Week-day School of Religion. For many years before the school was started they felt that every child in Covington, even those who went to Sunday school needed more religious education. In order to reach all of the children, they felt that classes should be held on week days during school hours, but not in school buildings. In 1922 the plan was brought before the Covington ministers in one of their meetings. They then went to Mr. Cox, the superintendent of schools; he favored the plan. A meeting was called of representatives of 20 churches; they met and organized the Community Council of Religious Education, which has managed the school ever since.

The first classes were held February 1923 for fourth-grade children only. There were 252 enrolled. Now there are 2,600 in grades 3, 4, 5, and 6.

Some churches prefer to conduct their schools of religious instruction independently. In some cases both the individual and the cooperative types of administration are followed within one school system. Waukesha, Wis., reports that 1 church maintains classes in religious instruction for its parishioners independently, 3 churches cooperate to a certain

degree, and 5 churches have formed a council and cooperate in conducting one large school.

More classes of religious instruction conducted in school buildings are under the "council" method of administration than under the other types of control. Twenty-seven cities reported the use of school buildings for religious education. In 3 the independent church plan is followed, in 1 the "advisory" group of churches, in 20 the council plan, and in 3 a combination of "independent" and "council" organizations. One city reports the Y.M.C.A. has charge of the high-school classes.

One way in which the independent churches conduct classes in the school building is reported by Pine Bluff, Ark.:

> We have activities periods each day of the week from 9:15 to 10. Wednesdays are given over to Bible teaching. Those pupils whose parents request it are allowed to go to a room for Bible work and spend the 34- or 40-minute period upon Bible study under the direction of either a preacher or a layman. Each denomination in the city has classes with the exception of the Jews. . . . Parents must specify in what group they wish their child to work. A leading pastor of each group selects the teachers for his group from among his members. There are 8 or 10 pastors teaching also. . . .—*Pine Bluff, Ark.*

The cooperative plan of administration with the classes conducted in the school building is illustrated in both of the following cities: Staunton, Va., and Emporia, Kans.:

> In one of our high schools courses are offered in Old and New Testament history. The teacher is listed with the other high-school teachers, meets classes on regular schedule, reports, gives examinations, etc. The only ostensible difference is that she is paid by the churches. The work is, of course, purely elective. Approximately 15 percent of the enrollment takes advantage of this each year.—*Staunton, Va.*

> We first released children to go to certain centers. We considered the plan a failure after about 2 years' trial.
>
> We set aside the last hour Thursday p.m. each week for religious instruction. The regular teacher turns over her room to the religious teacher appointed by the Council of Churches or their secretary-director, who takes charge right in the schoolroom. Length of lesson, 45 or 50 minutes.
>
> Advantages: (1) The school atmosphere carries over; (2) the school furnishes heat, desks, blackboards, etc.; (3) there is no going out in inclement weather; (4) there is better equipment than the churches provided; (5) the principal and day school teachers are within call if trouble develops, though seldom any develops.
>
> Signing up to take the work was first required of parents. Now children take it as a matter of course in grades 3, 4, 5, 6. . . . The

churches furnish books free and arrange the curriculum. The secretary of the council is the director. The public school assumes no active supervision. . . .—*Emporia, Kans.*

The superintendents and boards of education ask for assurance that the character of the work in religious education classes compare favorably with that in the public schools. They indicate that such assurance helps to justify the transfer of the pupils for the time needed for religious instruction. The two following descriptions show the care with which the programs were developed and have been carried on in Dayton, Ohio, and in Rochester, N.Y.

When plans for dismissing school pupils to attend classes for religious instruction were developing in Dayton, Ohio, the board of education made five protective stipulations.[5] These in summary are as follows:

1. That there should be a strong union of churches supporting the project and so organized that the superintendent of schools and board of education could deal with it rather than with individual churches.
2. That trained teachers must be engaged for the religious instruction classes, so that the quality of the instruction pupils received would be similar to that in the public schools.
3. A week-day report should be made to building principals of individual pupil's attendance and a schedule submitted to show the daily time and place of meeting of religious education classes, the teacher in charge, the grade taught. This ruling was to insure that pupils dismissed from school use the time as expected.
4. Classes organized must be graded.
5. Classes must be located in centers as near the schools as possible to assure a minimum amount of time for arriving from and going to the public schools.

A summary follows of certain details in carrying out these stipulations:

Within the public schools requests for attendance in the classes have been received directly from the parents of the pupils. The work of interesting the parents has been carried on by the churches entirely with no attempt to influence the pupils on the part of public-school teachers. The pupils attend classes 1 hour a week.

Problems in carrying out the plans center about (1) misconduct as the groups transfer between schools and churches; (2) maintaining pupils' standards of public-school work when they miss lessons in subject matter which they need—arranging the schedule so that the work

[5] Stetson, Paul C. The Administration of Week-Day Schools of Religious Education. Elementary School Journal, XXIV, No. 8. April 1924.

missed is of a nature that may be easily made up, avoiding the loss of special work that is scheduled but once a week, and requiring that work be made up outside of school hours; (3) assuring cooperation and understanding between public-school principals and teachers and those in charge of the religious instruction.

Good results from the classes have been recognized in the pupils' solutions of their personal problems, in increased friendly relationships between churches and the public schools, and in the aid received by the public schools from the home visitor, sponsored by the churches, who investigated cases of absence from the religious classes.

In June 1930 the enrollment for the elementary and junior high school pupils was 5,516, contrasted with an enrollment of 3,192 in 1924 for pupils from the first eight grades. The superintendent reports in 1930 that the work, conducted without cost to the board of education, "supplies a very real need in our educational system."

In Rochester in 1920 the following resolution passed by the board of education was sent to all parents of children in the public schools:

The importance of religious instruction, both to the individual and to the country, is generally recognized. By common consent, however, the free public-school system of this country cannot teach religion. The responsibility for such instruction must rest upon the home and the church, but the public school can and should cooperate to the limit of its power with the home and the church, to the end that the greatest possible number of our boys and girls may receive effective religious instruction.

Under the single-teacher plan of school organization, that usually prevails in the elementary school, it is necessary that all pupils should remain in school during the entire day. But under the subject departmental plan of the high school, the subject-group departmental plan of the junior high school, and the semidepartmental plan now operative in some of the elementary schools, it is practicable, under certain conditions, to allow pupils to leave the school for a period of religious instruction without thereby interfering with their normal school progress.

Therefore be it resolved, That upon an approved application from an established religious body or society incorporated under the laws of the State of New York, the board of education cooperates in this work of religious instruction by excusing pupils for such instruction subject to the following provisions:

1. Pupils shall be excused for religious instruction upon the written request of parents or guardians only.
2. The religious body desiring to give such instruction shall file with the board of education a written application stating the length of the course, the name and qualifications of the instructor, and the location and nature of the facilities that have been provided for this instruction. It shall, furthermore, furnish such reports of attendance and progress of pupils as the board of education may require.

In 1929 a committee was appointed in Rochester to survey the week-day religious instruction, and in its report emphasized certain details relative to the administration of the classes which may help others forestall certain difficulties. A summary of these follows:

Excuses to attend religious instruction should not be granted below the third grade; among the reasons mentioned for eliminating first- and second-grade pupils were the problem of control of traffic and the loss of school time in the case of many first-grade pupils who were attending half-day sessions.

All religious instruction classes are to be so organized that pupils from a single school grade shall be excused at the same time and avoid disturbing the same group more than once a week.

Assure careful checking of attendance at the religious instruction centers and place responsibility for absences after the pupil has left the public school upon the church school, which, in turn, will report to the parents.

Responsibility for the conduct of pupils either on the way to the classes or during the classes rests upon the religious instruction center. If a pupil's conduct is such as to reflect upon his school, permission to go should be canceled.

A uniform practice should be adopted as to the time allowed for religious instruction. Forty-five minutes is recommended, this to include the time necessary for preparation to leave the school. This involves the presence of "centers" which are near enough to require no more than 15 or 20 minutes of the pupil's time for transfer from the school. In the semidepartmental school the period would coincide with the regular class period.

It is considered unnecessary to have "consent" cards signed anew each year.

It is recommended that the board of education set a definite limit to the number of pupils to be placed in charge of one teacher; 100 or more is too large a number for adequate control and efficient instruction.

Pupils should not be taken from the schools until adequate control and instruction are provided for them in the religious classes.

The committee recommends that the religious instruction authorities be requested to make regular reports to the board of education.

The financial statement given in the *Third Annual Report* of the Lake View Council of Religious Education reports an expenditure for 1931–32 amounting to $1,825.52. This sum was contributed by 22 different churches and missions, the Salvation Army, and miscellaneous sources. The expenditures include amounts for books, stationery, printing, supplies, telephone, postage, salaries, and miscellaneous. Salaries constituted 87.5 percent of the expenditures. The per capita cost for 458 pupils from the fourth, fifth, sixth, sev-

enth, and eighth grades amounted to $3.98 for a term of 34 weeks.

Per capita costs and total budget figures for other cities are reported by Harold S. Tuttle in *Character Education by State and Church* (published in 1930), as follows: Toledo, $2.40 per capita, total budget $17,000; Dayton, $3.40 per capita, total budget $58,670; Youngstown, $4.50 per capita, total budget $8,350; Minneapolis, $2.25 per capita, total budget $6,000; Bridgeport, $3.75 per capita, with no total budget figure given.

FROM WHAT GRADES ARE PUPILS RELEASED?

It is from the elementary grades rather than the high schools that the pupils in the greater number of cities are released from school to attend classes in religious education. Of the 195 cities reporting on this item, elementary-grade pupils are released in 171 and high-school pupils in but 49—three and a half times as many cities releasing the elementary-grade pupils. In 25 cities both elementary and high-school pupils are released; with three exceptions the program in these cities is continuous from the beginning elementary grade released on through the high-school grades. In 11 of these cities the "beginning grade" is the seventh, 10 of them being in the group of cities having the smallest population. The following distribution shows the grade groups from which pupils are released in cities of different population sizes:

TABLE 3.—*Grade groups from which pupils are released for religious instruction in 195 cities*

Population size of cities	Cities reporting			
	Total	Elementary grades only	Elementary and junior or senior high school	Junior or senior high school only
1	2	3	4	5
100,000 and more	11	10	1	----
30,000 to 99,999	23	17	3	3
10,000 to 29,999	51	42	5	4
2,500 to 9,999	110	77	16	17
Total	195	[1] 146	[1] 25	24

[1] Upper elementary-grade groups may include junior high school units which were not so identified.

The intermediate grades—grades 3, 4, 5, and 6—are those most frequently included in the religious education program. In the cities having the smallest populations the major grade group released also includes the seventh and eighth grades. These small-sized cities also show a greater tendency to include all the elementary and high-school grades in the religious education program than do the cities having larger populations.

In the following percentage distributions the first shows the grades releasing pupils for classes in religious instruction and the second indicates the *beginning grades* of the groups from which pupils are released:

TABLE 4.—*Percent of times each grade is represented in the program of religious education for 195 cities*

Population size of cities	Cities reporting	Grades											
		1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12	13	14
100,000 and more	11	3.4	6.8	13.6	18.6	18.6	18.6	10.2	8.5	1.7	----	----	----
30,000 to 99,999	23	1.8	3.6	13.6	17.1	18.0	18.0	6.3	6.3	5.4	3.6	3.6	2.7
10,000 to 29,999	51	4.5	7.6	12.5	16.0	17.2	17.2	8.8	7.6	2.1	2.1	2.9	2.5
2,500 to 9,999	110	5.3	6.0	10.0	12.3	13.6	12.9	9.8	8.9	5.8	5.4	5.1	4.9
Total	195	4.6	6.1	11.2	14.1	15.3	15.0	9.0	8.2	4.6	4.1	4.1	3.7

TABLE 5.—*Beginning grades for programs of religious instruction*

Population size of cities	Cities reporting	Percent of cities beginning religious education programs in each grade									
		1	2	3	4	5	6	7	8	9	10
1	2	3	4	5	6	7	8	9	10	11	12
100,000 and more	11	18.2	18.2	36.4	27.2	------	------	------	------	------	------
30,000 to 99,999	23	8.7	8.7	47.8	17.3	4.4	------	8.7	4.4	------	------
10,000 to 29,999	51	21.6	13.7	21.6	17.6	9.8	3.9	5.8	2.0	2.0	2.0
2,500 to 9,999	110	26.4	3.7	20.0	11.8	8.1	1.8	11.8	.9	14.6	.9
Total	195	22.6	7.7	24.6	14.9	7.7	2.1	9.2	1.5	8.7	1.0

The second distribution shows that less than a third of all cities (30.3 percent) begin releasing pupils for religious instruction in the first two grades; that a half of them (49.3 per-

cent) begin with grades 3, 4, 5, or 6; and a fifth of them (20.4 percent) begin with grades from 7 to 10.

Continuous enrollment of pupils from grade to grade in the classes of religious instruction is shown in a report [6] from Oak Park and River Forest, Ill. In these cities 62 percent of 300 elementary-grade children entering high-school classes in 1932 had been enrolled for religious instruction for from 8 to 10 semesters. For the entire group of children there was an average enrollment for 8.7 semesters in a possible 10. For these schools the percent of pupils from the school grades who attend religious instruction is much higher than for those reported in this study. The Oak Park-River Forest percents of pupils attending religious instruction from grades 4 to 8 range from 55 to 62.

WHAT PROPORTION OF THE PUBLIC SCHOOLS WITHIN A CITY ARE COOPERATING IN THE PROGRAM?

Records from 87 cities having populations of 10,000 and more show the number of schools cooperating in the programs of religious instruction in relation to their total number of elementary and high schools. Among these 87 cities, 9 report only for high schools, 7 report for both elementary and high schools, and the remainder report only for elementary-grade schools.

These reports indicate current practice, but they should not be interpreted as the measure of interest or effort on the part of either the schools or the organizations responsible for developing the classes in religious education. Reports from several organizations in the larger cities stated that financial limitations or lack of suitable housing and not lack of invitation from the schools or of general interest are the causes of confining the programs to a fairly small proportion of the public-school buildings.

[6] Twelfth Annual Report, Council of Religious Education, Inc., Oak Park and River Forest, Ill., 1932.

TABLE 6.—*School buildings from which pupils are released for religious instruction*

ELEMENTARY SCHOOLS

Population size of cities	Cities reporting	Number of school buildings in the cities	Buildings releasing pupils		
			Number	Percent of all school buildings	Range of percents
1	2	3	4	5	6
100,000 and more	10	496	219	44.2	6.0– 96
30,000 to 99,999	21	243	190	78.2	10.0–100
10,000 to 29,999	49	326	278	81.8	16.0–100

HIGH SCHOOLS

100,000 and more					
30,000 to 99,999	6	11	8	72.7	33.3–100
10,000 to 29,999	10	13	11	84.6	50.0–100

WHERE ARE THE CLASSES CONDUCTED?

Classes for religious instruction are customarily held in church buildings to which the children go from the public schools. Where individual churches conduct classes for pupils of their own denominations only, there is, of course, a larger number of "centers" to which the children go than when churches join in cooperative programs. Reports from 74 of the cities having populations of 10,000 and more indicate that in 18 cities classes for elementary-grade pupils are held in the public-school buildings and that in 9 of 14 cities reporting religious instruction in high schools the classes are conducted in the school buildings. In this plan of housing, religious education teachers come to the school buildings, groups of pupils are taught either in the regular classrooms or in auditoriums, and children not electing religious instruction are excused for other types of activities.

TABLE 7.—*Centers for religious instruction related to numbers of school buildings releasing pupils for religious instruction*

FOR ELEMENTARY GRADES IN 74 CITIES

Population size of cities	Cities reporting	School buildings releasing pupils	Centers for religious instruction	School buildings used for instruction
1	2	3	4	5
100,000 and more	10	219	239	----
30,000 to 99,999	19	166	143	29
10,000 to 29,999	45	257	203	96

FOR 14 JUNIOR AND SENIOR HIGH SCHOOLS

100,000 and more	----	----	----	----
30,000 to 99,999	6	8	5	5
10,000 to 29,999	8	9	2	7

TIME ALLOWED FOR CLASSES IN RELIGIOUS EDUCATION

For the year.—In the majority of cities the religious instruction program parallels the public-school year. In many instances the classes are reported to begin after the public schools are well started and conclude before the end of the school year, when final tests are a large concern of the regular schools. One short course of 6 to 8 weeks and a few half-year programs are reported. These were all for elementary-grade programs. For high schools full-year programs were reported, although individual students in electing the work may carry it for one semester.

TABLE 8.—*Number of weeks of religious instruction during the school year for 87 cities*

Length of course	Population sizes of cities			Total
	100,000 and more	30,000 to 99,999	10,000 to 29,999	
1	2	3	4	5
6 to 8 weeks	----	----	1	1
16 to 20 weeks	----	1	4	5
21 to 30 weeks	5	7	14	26
31 to 40 weeks	5	16	34	55
Total	10	24	53	87

Periods each week.—In the elementary schools classes generally meet but once a week, though in a few of the smaller cities they are held twice a week. In high schools, where religious instruction generally constitutes an elective subject, the number of class periods per week varies. In 6 of the 17 cities reporting high-school work in religious education the classes meet 5 times a week, in 6 other cities they meet but once a week, in 3 they meet 3 times a week, and in 2 cities 2 times a week.

Length of periods.—Classes for both elementary and high-school grades are held, in the majority of the 92 cities reporting, either 45 or 60 minutes. The greatest variations exist in schools in the small cities, where several 20- and 30-minute as well as 90-minute periods are held.

TABLE 9.—*Length of class periods in 92 cities of 10,000 and more population*

Time allowance in minutes	In elementary grades [1]	In high-school grades
1	2	3
10	1	
20	3	1
30	5	1
35	3	
40	7	2
45	19	5
50	6	1
55	1	
60	37	6
70	1	
75	2	
80	2	
90	6	1
120	1	

[1] 5 cities reported different time allowances for classes in from 2 to 3 groups of grades.

Doubtless distances to be traveled and the part of the school day the children are released influence the lengths of these periods. In a few cities the length of the class periods varies according to the grades. The shorter periods are planned for the lower elementary grades.

EXAMPLE 1. Grades 1 and 2 have 20 minutes.
Grade 3 has 30 minutes.
Grades 4, 5, and 6 have 45 minutes.

EXAMPLE 2. Grades 1 to 6 have 30 minutes.
Grades 7 and 8 have 45 minutes.
EXAMPLE 3. Grades 1 and 2 have 10 minutes.
Grades 3 to 6 have 20 minutes.
Grade 7 has 50 minutes.

The location of the time in the regular school programs for dismissal for religious education classes helps in many cities to conserve the total amount of time needed for the classes in religious instruction and for the transfer of pupils from school to the "center" or church. The class for high-school students in Oak Park, Ill., is scheduled from 8:05 to 8:35. Only half of this period falls under regular school hours; the other half is out-of-school time. In Eau Claire, Wis., the classes for all grades are held from 8:30 to 9:30 in the morning. Pupils in Massena, N.Y., are dismissed a half hour earlier than usual in the afternoon, and the class period of 60 minutes includes half an hour of the pupils after-school time. In South St. Paul pupils registered for religious instruction are dismissed at 10:30 for the rest of the morning session.

In the elementary grades of Rochester, N.Y., in which the single-teacher plan of organization prevails, pupils are dismissed for religious instruction at 3 o'clock, 45 minutes before the customary closing time. In grades and high schools conducted on a departmental plan, vacant or study periods are used for religious instruction. However, in some cities the use of such periods places a requirement on the pupil for additional study outside of school hours to care for regular school assignments.

PUBLIC-SCHOOL PARTICIPATION

Little actual cooperation between the schools and the churches in providing for the classes of religious instruction was reported. In 27 of the smaller cities the school authorities have permitted the classes to be held in school buildings. In some instances a nominal and in other instances a real rental is paid to the schools for the use of classrooms. A few of the cities housing the classes in school buildings place certain supervisory responsibilities upon the regular school teachers while the classes are in operation. It is also reported that regular teachers assist in organizing the classes, in checking attendance, and taking a "religious" census for

the churches. The superintendent of schools in one city is a member of the administrative council which governs the program of religious education. Another superintendent passes on the qualifications of teachers engaged by the church group. It is to be expected that in the high schools more housing and more supervision are contributed, since in most instances the work is carried as a regular elective in the curriculum and involves credit. In 11 of the 17 junior and senior high schools, credit toward graduation is allowed upon satisfactory completion of the work in religious education.

To provide credit for high-school work in several States syllabi are prepared by the State departments of education. In some instances examination questions are also issued by the State departments prior to granting credit to students. Jackson and Malmberg [7] reported in 1927 that in the following States high-school credit is allowed for Bible study. In each of the States starred an official syllabus is, as a rule, issued as the basis for study.

Alabama	*Maine	New York	*Texas
Arkansas	Maryland	North Carolina	*Utah
*Colorado	*Michigan	*North Dakota	*Virginia
Idaho	*Mississippi	Oklahoma	West Virginia
Illinois	Missouri	*Oregon	
*Iowa	*Montana	*South Dakota	
Kansas	Nebraska	Tennessee	

HOW MANY CHILDREN ATTEND CLASSES FOR RELIGIOUS INSTRUCTION?

From the elementary schools of 145 cities, 126,885 grade pupils are attending classes in religious instruction on released school time. This is 38 percent of all the children attending the grades of the public schools from which the children are excused. This relationship of numbers of children attending religious education classes to the total numbers attending the public-school grades from which the pupils are released reveals the use made of the opportunity offered to all children in these grades. A larger proportion of the grade children in the smaller cities attends the classes than in the large cities. Since the work in religious education is usually an elective in the high-school grades, the proportion of students attending is influenced by the complications of

[7] See bibliography.

adjusting programs of all studies carried and of opening the class to students from more than one high-school "grade." Attention is called to the fact that the figures given are for *average daily attendance* and not for *enrollment*. Enrollments would give a larger figure, but not as true a picture of the situation.

TABLE 10.—*Average daily attendance in public schools and in religious education classes*

ELEMENTARY GRADES OF 145 CITIES

Population size of cities	Cities reporting	Average daily attendance		Percent religious instruction attendance is of public-school attendance	For individual cities percent religious instruction attendance is of public-school attendance	
		In public schools	For religious instruction		Medium	Range
1	2	3	4	5	6	7
100,000 and more	11	183,171	41,386	22.6	24.5	0.3– 95.0
30,000 to 99,999	20	62,935	30,763	48.9	53.2	3.2–100.0
10,000 to 29,999	48	61,181	35,281	57.7	74.6	1.8–100.0
2,500 to 9,999	66	26,868	19,455	72.4	83.3	4.8–100.0
Total	145	334,155	126,885	38.0		

HIGH SCHOOLS OF 35 CITIES

100,000 and more	1	4,626	2,313	50.0		
30,000 to 99,999	6	8,484	728	8.6	11.9	2.7– 20.8
10,000 to 29,999	10	7,340	1,708	23.3	15.9	5.7– 67.2
2,500 to 9,999	18	7,678	3,381	44.0	38.2	2.8–100.0
Total	35	28,128	8,130	29.0		

From the preceding table it can be seen that among the individual cities there is a wide range in the proportion of grade-school pupils attending classes in religious instruction. The table also shows that the median percents of pupil attendance at religious instruction are higher than the total percents for the groups of cities. The range of percents is wide for cities of all population sizes. For cities of 10,000 population and more in which the religious instruction is conducted within the school buildings the median percent of grade pupils attending is higher and the range of percents narrower than for the cities where the pupils go out of the school buildings to "centers."

For 18 cities housing religious education classes in school buildings the median percent of grade pupils attending is 94.1; the range is from 41 to 100.

For 61 cities where the pupils leave the school buildings the median percent of grade pupils attending is 43.2; the range is from 0.3 to 100.

Attendance figures for the individual elementary grades were reported by 68 cities of 10,000 population or more. The following distribution shows the numbers of children attending the elementary grades, the numbers attending religious education classes, and the percent of pupils in each grade receiving religious instruction:

TABLE 11.—*Average daily attendance in elementary grades of 68 cities having populations of 10,000 and more*

Attendance	Grade							
	1	2	3	4	5	6	7	8
1	2	3	4	5	6	7	8	9
Public school	7,239	21,078	36,525	49,344	50,049	49,143	17,821	14,543
Religious instruction	4,343	7,297	14,710	17,094	17,701	16,838	3,947	2,661
Percent of pupils in each grade attending religious instruction	60.0	34.6	40.3	34.6	35.4	34.2	22.1	18.3

When figures for attendance from each grade for classes of religious education are related to the total religious education attendance for the eight elementary grades, it is evident that the largest proportion of children for this work are released from grades 3, 4, 5, and 6. These are the same grades most frequently included in the religious education program. A comparison between the proportion of pupils released for religious instruction from each of the grades and the proportionate number of times each grade is included in the program of religious education is shown in the following distribution of data from cities having populations of 10,000 and more:

TABLE 12.—*Percentage distribution of attendance in religious education classes among elementary grades of 68 cities and of frequency of elementary grades included in the religious education program for 77 cities*

	Grade							
	1	2	3	4	5	6	7	8
1	2	3	4	5	6	7	8	9
Attendance by grades for religious instruction	5.1	8.6	17.4	20.2	20.9	19.9	4.7	3.2
Frequency of grades included in religious education program	4.2	7.3	15.0	19.1	20.3	20.3	7.6	6.2

PROGRAMS FOR CHILDREN NOT ELECTING RELIGIOUS INSTRUCTION

The question of what the children do who fail to elect religious education was answered for 70 school systems; 4 others reported that as all children attend religious instruction there is no problem of program adjustment. The adjustments reported are grouped under headings to indicate the types of work carried on and the supervision provided for the pupils. More than one of these types of work were reported by different cities as being used in different grades.

Programs reported for elementary-grade pupils remaining at school in 70 cities

	Number of times mentioned	
Classes continued		41
Citizenship and civics, moral and ethical instruction, and character education	14	
Regular class work	14	
Supplementary work	5	
Review	5	
Minor school subjects	3	
Supervised study: Silent reading, study period, library		24
Special types of activities: Physical education, special projects, industrial or fine arts, student activities, domestic science		18
Individual instruction: Remedial work		10

TABLE 13.—*Cities reporting week-day classes in religious instruction on released school time, 1932*

POPULATION 100,000 AND MORE

City and State	Date of establishment	Grades released	Average daily attendance	
			In school grades released	In religious education classes
1	2	3	4	5
Bridgeport, Conn	1925	3- 8	12,363	5,295
Chicago, Ill	1929	4- 8	[1] 162,761	458
Kansas City, Kans	1923	1- 6	12,310	11,694
Do	1923	7- 9	4,626	2,313
Wichita, Kans	1922	1- 6	10,794	4,043
Minneapolis, Minn	1923	4- 8	[1] 32,762	296
St. Paul, Minn	1923	4- 6	[1] 9,546	2,478
Trenton, N.J	1927	3- 6	5,741	191
Albany, N.Y	1925	3- 7	6,179	1,145

[1] Estimated for column 4 from 1930 Statistics for City School Systems, Office of Education Bulletin, 1931, No. 20. Estimated for column 5 according to percentage figures reported on questionnaires.

TABLE 13.—*Cities reporting week-day classes in religious instruction on released school time, 1932*—Continued

POPULATION 100,000 AND MORE—Continued

City and State	Date of establishment	Grades released	Average daily attendance	
			In school grades released	In religious education classes
1	2	3	4	5
Rochester, N.Y.	1920	3–8	33,021	[1] 8,106
Tulsa, Okla.	1923	2–6	10,991	7,639
Milwaukee, Wis.	1925	2–6	49,464	499
POPULATION 30,000–100,000				
New Britain, Conn.	1928	3–8	12,813	10,250
Oak Park, Ill.	1920	4–8	3,669	2,069
Do.		9–12	4,094	112
Rockford, Ill.	1931	4–6	3,375	195
Richmond, Ind.	1923	3–6	1,838	130
Covington, Ky.	1922	3–6	2,454	2,265
Lexington, Ky.	1931	7–9	532	95
Kalamazoo, Mich.	1924	3–6	1,500	1,400
Meridian, Miss.	1930	7–9	882	119
Amsterdam, N.Y.	1928		3,291	172
Newburgh, N.Y.	1926	3–6	1,544	800
New Rochelle, N.Y.	1922	3–6	2,623	814
Poughkeepsie, N.Y.	1928	4–6		
Rome, N.Y.	1930	3–7	2,194	613
Schenectady, N.Y.	1925	1–6	7,955	258
Watertown, N.Y.	1924	3–6	1,993	1,160
White Plains, N.Y.	1925	3–6	2,088	389
Charlotte, N.C.	1925	8–11	1,229	256
Cleveland Heights, Ohio	1924	4–6	2,118	283
Mansfield, Ohio	1922	1–6	[1] 3,210	[1] 3,210
Norwood, Ohio	1927	3–6	1,266	1,177
Springfield, Ohio	1926	5–6	1,974	1,080
Wheeling, W.Va.:				
City district	1922	2–8	3,544	3,342
Do.		9–12	1,030	106
Tridelphia district	1925	2–8	1,687	1,488
Do.	1925	9–12	717	40
Superior, Wis.	1929	3–6	1,799	668
POPULATION 10,000–30,000				
Pine Bluff, Ark.	1925	7–12	1,488	900
Waycross, Ga.	1932		261	55
Sterling, Ill.:				
District 10	1923	6–8	151	113
District 11	1919	6–8	241	223
Streator, Ill.	1920	5–8	[1] 800	503
Michigan City, Ind.		7–9	654	69
New Albany, Ind.	1924	1–7	[1] 2,861	[1] 2,861
Do.	1924	11–12	660	60
Atchison, Kans.	1927	1–6	1,153	1,093
Chanute, Kans.	1932	4	180	180
Emporia, Kans.	1924	3–6	752	752
Newton, Kans.	1924	2–6	1,043	848
Salina, Kans.	1922	1–8	2,600	2,467
Salisbury, Md.	1923	4–7	600	513
Royal Oak, Mich.	1921	3–7	2,166	1,830
Do.	1921	11–12	300	73

[1] Estimated for column 4 from 1930 Statistics for City School Systems, Office of Education Bulletin, 1931, No. 20. Estimated for column 5 according to percentage figures reported on questionnaires.

[2] These are 1929 figures.

TABLE 13.—*Cities reporting week-day classes in religious instruction on released school time, 1932*—Continued

POPULATION 10,000–30,000—Continued

City and State	Date of establishment	Grades released	Average daily attendance	
			In school grades released	In religious education classes
1	2	3	4	5
Sault Ste. Marie, Mich.	1925	3- 6	935	565
Albert Lea, Minn.	1926	5- 8	675	204
Brainerd, Minn.	1927	----------	1,650	30
Mankato, Minn.	1924	----------	2,278	136
South St. Paul, Minn.	1926	4- 6	604	131
Columbia, Mo.	1931	3- 4	318	235
Batavia, N.Y.	1919	2- 5	1,100	554
Cortland, N.Y.	1925	3- 5	----------	----------
Endicott, N.Y.	1923	2- 6	[1] 2,480	172
Fulton, N.Y.	1924	3- 6	875	835
Geneva, N.Y.	1924	2- 6	[1] 1,200	893
Glens Falls, N.Y.	1926	1- 6	1,017	223
Herkimer, N.Y.	1926	----------	1,600	500
Hudson, N.Y.	1923	1- 8	1,600	300
Ithaca, N.Y.	1928	4- 7	872	688
Do.	1928	9–12	1,480	85
Little Falls, N.Y.	1930	1- 6	1,206	560
Do.	1930	7- 8	358	161
Lockport, N.Y.	1923	4- 8	1,676	1,481
Massena, N.Y.	1922	1- 6	1,007	402
North Tonawanda, N.Y.	1929	2- 6	1,434	414
Ogdensburg, N.Y.	1927	5- 6	408	332
Oneida, N.Y.	1923	3- 6	457	259
Oswego, N.Y.	1926	3- 6	1,008	776
Ashtabula, Ohio	1924	5- 6	493	284
Bucyrus, Ohio	1922	1- 6	993	993
Findlay, Ohio	1930	4- 6	1,073	1,067
Fostoria, Ohio	1922	1- 8	1,664	1,664
Fremont, Ohio	1923	3- 6	850	825
Martins Ferry, Ohio	1924	2- 8	1,605	1,605
Tiffin, Ohio	1927	2- 8	1,258	1,120
Worcester, Ohio	1932	7- 8	310	282
Enid, Okla.	1923	10–12	955	203
Elwood City, Pa.	1925	1- 6	[1] 2,331	955
Wilkinsburg, Pa.	1922	3- 7	1,881	1,505
Central Falls, R.I.	1922	----------	----------	----------
Warwick, R.I.	1922	1- 8	3,851	405
Texarkana, Tex.	1931	9–12	754	60
Staunton, Va.	1925	8–11	430	42
Appleton, Wis.	1925	4- 6	926	700
Eau Claire, Wis.	1925	5- 8	1,594	1,400
Waukesha, Wis.	1925	4- 8	1,291	565
Wausau, Wis.	1925	3- 6	3,200	350
Wauwatosa, Wis.	1924	4- 6	914	488

POPULATION 2,500–10,000 [3]

Opelika, Ala.	1921	----------	1,000	1,000
Mesa, Ariz.	1922	9–12	----------	----------
Stuttgart, Ark.	1923	1- 8	250	250
La Mesa, Calif.	1925	1- 5	210	10
Blackfoot, Idaho	1931	9–12	500	120
Burley, Idaho	1922	7–12	900	120

[1] Estimated for column 4 from 1930 Statistics for City School Systems, Office of Education Bulletin, 1931, No. 20. Estimated for column 5 according to percentage figures reported on questionnaires.

[3] The following cities reported that they have classes but gave no data: Paragould, Ark., Rochester, Ind., Cherryvale, Kans., Carrollton, Mo., Bessemer City, N.C., Wadsworth, Ohio, and Lansdowne, Pa.

TABLE 13.—*Cities reporting week-day classes in religious instruction on released school time, 1932*—Continued

POPULATION 10,000–30,000—Continued

City and State	Date of establishment	Grades released	Average daily attendance	
			In school grades released	In religious education classes
1	2	3	4	5
Malad City, Idaho	1923	9–12	390	165
Rexburg, Idaho	1925	7–12	200	30
Barrington, Ill	1929	1– 5		
Batavia, Ill	1918	1– 8	770	500
Lombard, Ill	1932	7		
Mendota, Ill		1–12		
Naperville, Ill	1925	1– 7	400	384
Princeton, Ill	1927	3– 8	461	435
Rock Falls, Ill	1928	8	78	50
Hartford City, Ind	1930	H.S.		
Nappanee, Ind	1926	1– 8	570	570
Salem, Ind		H.S.		
Union City, Ind	1932	4– 6	190	180
Valparaiso, Ind	1920			
West Terre Haute, Ind		H.S.	365	65
Denison, Iowa	1920	9	94	60
Eagle Grove, Iowa	1921	9–12	430	60
Fairfield, Iowa	1918	H.S.		100
Pella, Iowa	1927	1– 8	487	398
Waverly, Iowa	1926	1– 8	482	467
Eureka, Kans	1932	3– 4	205	191
Iola, Kans	1924	3– 6		
Mount Sterling, Ky	1931	7–12	200	200
Princeton, Ky	1930	1–12	1,200	800
Rayne, La	1924	3– 6	250	
Westwego, La			635	200
Alma, Mich		H.S.		45
Cadillac, Mich	1924	3– 8	1,100	1,100
Gladstone, Mich	1923	5– 6		
Grand Haven, Mich	1920	3– 8	930	598
St. Clair, Mich	1925	4– 6		
Blue Earth, Minn	1920	1– 9	400	400
Fergus Falls, Minn	1927	3– 6	600	525
Grand Rapids, Minn	1928	3– 6	500	425
Minneapolis, Minn. (sub.)	1922	4– 6	210	110
Montevideo, Minn	1921	5– 8	410	300
Moorhead, Minn		5– 7	372	251
Nashwauk, Minn	1928	6– 8		
Red Wing, Minn	1925	3– 6		
Redwood Falls, Minn	1927	1– 8	419	404
St. Louis Park, Minn	1920	7– 8	200	20
Thief River Falls, Minn	1925	4– 8	500	150
Wadena, Minn	1924	4– 7	163	115
White Bear Lake, Minn	1932	2– 8	416	262
Deer Lodge, Mont	1914			
Bound Brook, N.J	1925	3– 6	441	239
Madison, N.J	1928	4	90	87
Washington, N.J	1926	4– 8	380	360
Bath, N.Y	1927	4– 5	150	125
Canandaigua, N.Y	1924	1– 6	600	150
Canton, N.Y	1923	1– 8	360	350
Carthage, N.Y	1925	2– 7	375	250
Frankfort, N.Y	1927	7– 8	175	30
Hudson Falls, N.Y	1923	1– 6	380	105
Ilion, N.Y	1925	3– 8	650	480
Larchmont, N.Y	1926	5– 6	187	97
Lowville, N.Y	1925	1– 8	592	450
Malone, N.Y	1929	4– 8		
Mohawk, N.Y	1926	1– 8	400	100
Mount Morris, N.Y		1– 8	725	200

TABLE 13.—*Cities reporting week-day classes in religious instruction on released school time, 1932*—Continued

POPULATION 2,500–10,000

City and State	Date of establishment	Grades released	Average daily attendance	
			In school grades released	In religious education classes
1	2	3	4	5
Newark, N.Y	1932	3–6		
Norwich, N.Y	1922	3–6	475	200
Penn Yan, N.Y	1929	2–5	300	270
Pottsdam, N.Y	1922	1–8	752	744
Spring Valley, N.Y	1925	H.S.	500	100
Tupper Lake, N.Y	1931		750	650
Waterloo, N.Y	1925	2–8	350	325
Lockland, Ohio	1923	1–8	730	730
Logan, Ohio	1927			
Middleport, Ohio			860	860
Mount Vernon, Ohio	1926	3–6		
Napoleon, Ohio	1928	9–12	330	290
St. Bernard, Ohio	1927	3–5	200	180
Upper Arlington, Ohio	1921	1–6		
Wyoming, Ohio	1929	3–6	167	164
Chandler, Okla	1920	1–12	500	50
Cleveland, Okla	1929	3–12		
Hominy, Okla	1929	7–12		
Maud, Okla	1932			
Baker, Oreg	1932	9–12		15
Dallas, Oreg	1931	5–8	300	250
St. Helens, Oreg	1924	1–8	606	565
Aspinwall, Pa	1927	1–6	391	387
Avalon, Pa	1923	3–9		
Ellsworth, Pa	1925	3–8	200	100
Grove City, Pa	1924	4–6	280	245
Indiana, Pa	1924	1–6	1,087	978
Lewisburg, Pa	1927	7–12	510	510
Wyoming, Pa	1920	1–8		
East Greenwich, R.I	1915		563	530
Clover, S.C	1926			
Brookings, S.Dak		1–8	700	700
Hot Springs, S.Dak	1927	1–6	432	21
Plain View, Tex	1926	9–11		
Murray, Utah	1920	9–12	340	130
Nephi, Utah	1923	7–12	450	380
Spanish Forks, Utah	1924	10–12	425	360
Springville, Utah	1924	7–12	709	673
Tooele, Utah	1925	7–12	780	100
Harrisonburg, Va	1930	4–6	140	140
Clarkston, Wash	1932	5–6	280	195
Logan, W.Va	1932	1–6	200	200
Beaver Dam, Wis	1931	3–6	350	120
Chippewa Falls, Wis	1926	5–6	200	150
Fort Atkinson, Wis	1921	7–12		
Jefferson, Wis		9–10	106	3
Marshfield, Wis	1926	5–6	155	110
Menasha, Wis	1926	6–8		
Merrill, Wis	1923	5–8	400	25
New London, Wis	1923	7–10	349	15
Platteville, Wis	1926	3–6	210	207
Rhinelander, Wis	1925	3–6	440	220
Sturgeon Bay, Wis	1927	4–5	120	90
Whitewater, Wis	1925	4–7	190	171

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